The European Harvest Field

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THE NEED OF THE SACRIFICE

By Mrs. Spencer Johnson, *Editor "Life and Liberty"*

In the early ages of this world's history, we read of a world made beautiful by the touch of a Divine Hand and a brooding Spirit's caress!

In order that God should have a sympathetic partner in the enjoyment of the same, He created a man "in His own Image", one who was to be pure in spirit and heart; one who was to have power and dominion over all that the Divine Creator had said was "Beautiful"; one who was to enter into the heart's longings of his Maker in unsullied purity and crystal clearness. To him God gave an Help-meet, made from man, and given to him for enjoyment and fellowship. With these two God had very close intimacy and love, walking with them "in the cool of the evening", and holding blessed converse with them. All that could be given to them to cause them to continue in fellowship with God **was** given, **but they failed Him**, and fell into sin and disobedience, by giving place to the devil. God, in His intimate love, gave them "coats of skin", emblematic of the "Garments of Salvation" through the shedding of Blood, which were to cover their nakedness and fallen condition. Even from those early days we can see the great **need** of a Sacrifice for sin!

A little later, we see again the same awful forgetfulness of God the Creator, when Enoch testified to the Power and Presence of God *(see Jude)*, and also when Noah gave such a clear ringing witness to the "Covenant-keeping" God, as he built the Ark. We note the positive opposition to his teaching and warning by the people around, and so God had to bring His judgments upon them; but Noah and his family were saved under cover of the Ark, which once more spoke of Redemption and Atonement.

Later still, when Israel was brought out of Egypt, God seemed once more to give man an opportunity to retrieve his character. He gave them a perfect law, and perfect commandments, and a Leader who "knew God face to face". He brought them out of bondage unto the glorious Land of Promise; He overcame all their enemies; and overthrew all the opposition of their foes; and, over and over again, He gave them marvellous deliverances. And yet . . . . , man once more failed God, and fell under the sins and practices of the neighbouring nations, and God had to let them wander into captivity, because they would not hear or heed.

And yet again; when Judea was a prosperous country under the dominion of Rome (which for a time gave great privileges to the Jews), "God sent forth His Son" to bring "Good tidings of great joy to all people", so that they might be lifted above their sordid money-making and bigotry, and be changed through Calvary's Cross, into the Image of the Saviour.

Did man respond to this last great chance and way of escape? We know the story too well; man **refused** God's great Gift, and crucified Him as a malefactor on a wooden cross. Reflect, O my soul! They turned their backs, and in their hatred and fury nailed Him to the tree. But oh; the wonders of His Grace, that very "Rock of Offence" God raised up from the dead, and out of His cruel death upon the Cross, God made a "way of access" for the very ones who nailed Christ thereon, and for every other sinner s, that hope might revive, and that souls might be quickened and "born from Above" into "Newness of Life".

How is this Divine miracle to be accomplished? **We** cannot change ourselves. History would only be repeated in us, were we to try! Human nature is utterly corrupt, defiled, impure, and **unalterable** as far as **man's** efforts go! But Jesus Christ is Omnipotent; and as we receive Him Who is the Way, the Truth, and the Life into our hearts by faith, the Holy Spirit makes us "partakers of the Divine nature", and He will do His transforming work of grace in us.

He it is Who will show us that the Cross of Christ, upon which the Jews, both past and present, look with horror, is the **only** Gateway to "Life more abundant." Through that Cross alone can we know the steady, consistent overcoming life over the world, the flesh, and the devil with all his hosts of evil spirits! Calvary **is** Victory, and "The Preaching of the Cross is the power of God".

May we, then, seek to know all that Calvary's Triumph means, that we may intelligently apprehend our union with Christ in His Death, Burial, and Glorious Resurrection *(Eph. 2:5, 6)!*

BIBLE FOR THE RUSSIAN BAPTISTS

Two years ago the report came from the Baptists in Russia that a new printing of the Bible in the Russian language was comtemplated. At that time Rev. I. S. Prokhanoff, President of the All-Russian Evangelical Christian Union, visited America and appealed for funds for printing the Bible under the permit which had been received by himself for the benefit of his organization.

Mr. Prokhanoff was successful in his appeal, and last November was able to print 25,000 Bibles at Leningrad. These were, of course, a mere drop in the bucket compared to the great need of Bibles by the Russian Christians. But it was a good beginning.

Now word has been cabled by the Russian Baptist Union that they have permission to produce the Scriptures also, and an appeal has gone out to the Christian public of America for a quick response. There is an immediate need for $65,000 with which to carry out their plans of producing the Scriptures in Moscow and other places, and that appeal ought to bear fruit at once.

It would be a very small thing for American Christians to provide the $65,000 for this purpose, and it can be done at once if each will do his share. Let us appeal to you, dear reader, to send a subscription for this purpose right now. Make your check payable to the Russia Evangelization Society, 704 Schaff Building, Philadelphia, Pa., and state clearly that it is to be used for Bible printing by the Baptists in Russia.

Norman J. Smith.

If the thought should occur that the Omnipotent Disposer of thousands of worlds is too exalted to look down upon frail mortals, let us call to mind that He invites us to approach Him. He encourages, He exhorts, He commands our supplications. The great Being in whom all the wisdom and the beauty and sublimity of creation originate has revealed Himself as the hearer of prayer.—*Wm. M. Sinclair.*

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization, 704 Schaff Bldg., 1505 Race Street, Philadelphia, Pa.

Pastor W. S. Hottel, Home Director ..... Editor
Norman J. Smith, General Secretary .....Associate Editor

TERMS OF SUBSCRIPTION

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THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.

2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.

3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.

4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

OUR MAIL-BAG

Truly in the Lord's service there is an ever-increasing sense of joy in the knowledge of the blessed fact that one is, along with the vast company of Redeemed Ones, being used to work out God's wonderful plan wrought by Him before the foundation of the world. Every day brings its marvelous revelations of our Lord's matchless love and fathomless grace, if we but have eyes to behold them.

Our missionary office is a place where there is abundant evidence every moment of the day of our Lord's working on behalf of His blood-bought children. Each mail brings many interesting messages to us, not only from our missionaries on the Field, but also from our vitally-interested friends with whom we have established a greatly cherished friendship.

Many of our friends are led to open up their hearts and take us into the sanctum sanctorum of their life, for they are lonely and without the companionship of those who "understand." Others share with us some bit of good news so that we may "rejoice with them." While others, including shut-ins, write us of their prayer-life to which our Lord has called them. One dear young woman, ill with tuberculosis, recently wrote us to the effect that, "All I can do is pray for you and for them" (that is, the missionaries). Ah, could she render a greater ministry than that? We know of no higher calling. Another child of God in her eighty-second year, poor in this world's goods, but very rich towards God, offers to distribute a number of the sample copies of our magazine among her friends. Her prayer-life too, is a remarkably faithful one.

From time to time we receive sparkling testimonials from subscribers far and near telling us of the benefit they have derived from the contents of "The Harvest-Field," and not a few have assured us that they regard our magazine the most helpful periodical that comes into their home. So it goes, each letter bears with it a word of encouragement or has that warm personal note in it that causes the strings of our heart to vibrate with melody unto the Lord, bringing to mind that sacred hymn, "Blest be the tie that binds our hearts in Christian love," and especially those words:

"Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

"We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear."

PRAISE GOD!

Our hearts are overflowing with praise and thanksgiving to God for the very marvelous way in which He has been pleased to work in the lives of sin-sick souls during the recent Evangelistic Campaign of our Brother Paul Mishkoff.

The report of the Campaign given in a letter (published in this issue) from one of our Bulgarian Bible Women, reminds us of the great ingathering of souls in the church in apostolic days. What a blessed sight it must have been to see in Bulgaria's great capital city, scores of men and women from every walk in life indicate at the close of each meeting a desire to accept the Lord Jesus Christ as their Saviour and Lord! What greater joy have we who are "members of the household of faith", than hearing that many have been brought into the family of God,—having been turned from the bondage of false religious systems and unbelief into the Light of the Glorious Gospel with its wonderful freedom in Christ!

After reading this stirring account of Brother Mishkoff's three weeks' ministry in Sofia, we believe our friends will be inspired to pray with greater fervency for the whole work entrusted to him in Bulgaria, that the Lord may continue to use him mightily and that his blessed ministry may not be hindered in any way by the Adversary. He has been given a large contract, for he is the only Evangelist in Bulgaria, but with this stupendous task, he has also been given a great measure of faith and many praying-friends who are upholding him faithfully before the Throne of Grace. Oftimes we wish it were possible for us to witness the regenerating work of the Holy Spirit in instances such as these; but this we know, we shall through our intercessory prayers, share the same joy on eternal shores as those through whom the Lord has worked on the Field of labor.

"WHERE ARE THE TIMOTHYS OF OUR DAY?"

This is surely a very timely question which struck us with peculiar force as we scanned the page of contents of the latest issue of our Brother Dobrinin's magazine, "Faithfulness," published each month in Finland in the Russian language, a translation of which he sends us regularly. Certainly it is very evident to-day that there is a woeful lack of men in the pulpit with spiritual qualities such as Timothy's, whom Paul could send to a congregation with the comforting thought that he would "keep that which was committed to his trust."

We believe that Paul's "son in the faith" heeded all those wonderful admonitions given him by his spiritual father, and we cannot help wondering what a stupendous change would take place in our churches to-day if there stood in the pulpits overseers who were following to the letter the charge given by Paul to Timothy in the two messages of the New Testament bearing Timothy's name. What a power-house of God's would the church be were the pastors to adhere to "godly edifying,"—"feeding the flock the Bread of Life," instead of tickling the ears of worldly-minded men and women! What a mighty company of witness-bearing saints would be raised up were the privileges of prayer exercised; the qualifications of church officers strictly followed, and every exhortation faithfully lived up to! The charge given to young men these days about to enter the sacred calling of shepherding a flock, often does not savor of the things of which Paul speaks so plainly and definitely to Timothy in presenting to him the walk of a "good minister."

Every page of "Faithfulness" is fraught with good things from the pen of our Brother, upon whom the Spirit of the Lord is resting in a most remarkable way. Perhaps there are those who read these lines who know of a Russian in America to whom we might send a copy of "Faithfulness." If so, a postal card request to this office will receive prompt attention.

LOVE

Love is very patient
very kind.
Love knows no jealousy;
Love makes no parade,
gives itself no airs,
is never rude,
never selfish
never irritated,
never resentful;
Love is never glad when others go wrong,
Love is gladdened by goodness,
always slow to expose,
always eager to believe the best,
always hopeful,
always patient,
Love never disappears.

EDITORIAL

IN THE DUST

"Wherefore I abhor myself, and repent in dust and ashes" *(Job 42:6).*

In the Book of Job we can easily discern the purpose of trial, and how God's saints are often exercised through sore discipline in order that they might reach the experience and life of greatest usefulness and richest blessing. Here we learn God's way with His people, to reveal to them the deepest depth of self and to bring them forth into a life of abundant fruitfulness.

The Lord's way with His own is often not the way man would think or expect. He often gives them heroic treatment, rather than soothing sedatives and easy self-indulgence. The best of them; that is, those in whom He sees the largest capacity for usefulness, are generally those who experience the deepest soul exercise through the sorest trial. The best teacher does not cram the scholar's mind with instruction, neither does he do the scholar's work for him, but challenges him to rise to his best and to do the work himself. The best teacher begins by emptying the scholar of his self-conceit and leaving him in the dust. And then he arouses him to think for himself and to concentrate all the energies of his mind upon the task before him.

This illustrates God's dealing with His people. He too, first empties them of self-conceit, self-goodness and self-help, and then arouses them to trust Him with all the energies of their being. Thus the Lord teaches and trains. He is the Master of discipline, and loves us with an inexorable love that just dares to let us suffer until we have learned the lesson He wishes us to learn. When we have learned the intended lesson we will exclaim that it is worth far more to us than our own ease or freedom from the pain that came through the exercise of the discipline we underwent.

Job knew something about the deep soul exercise of the Lord's loving discipline. Let us meekly submit to everything that God permits to come into our lives, nay rather, and still better, let us thank God for it all. To submit to it all is good, but to thank Him for it is better. Let us learn to extract the sweetness out of the sorest trial and the most heart-rending discipline. Let God have His way. Welcome His discipline. Do not doubt Him, but trust His tender love and care. Say, if need be, "Though He slay me, yet will I trust Him", and you shall experience enlarged blessing and richer, fuller and more perfect victory. Self must be laid bare, it must go down into the dust before God. Remember, dear heart, we shall not be crowned unless we are first conquered. After the most crushing heaviness comes the most cheering joy and inspiring comfort.

SALVATION BY HIS BLOOD

"Unto Him that loved us, and washed us from our sins in His own Blood" *(Rev. 1:5).*

This clause of Scripture is rendered thus in the American Standard Version: "Unto Him that loveth us, and loosed us from our sins by His Blood". "Loveth us" is **present** and not only **past.** He did love us in the past, yea, from all eternity. His love in the past was manifested and expressed in His sacrificial death upon the Cross *(Gal. 2:20; Eph. 3:1-3, 25).* But He "loveth us" **presently, constantly** and **eternally** *(John 13:1; Jer. 31:3; Deut. 7:6-8).*

He "loveth us, and loosed us from our sins". This is an actual and accomplished fact. Believers are loosed from the bond and bondage of sin which held them fast. This deliverance they now enjoy; it is a present possession and reality with them. They do not think, guess, believe and hope they are, but they know it to be so. They have the assurance of the Divine Word and the witness of the Holy Spirit to this fact. Yes, believers are "loosed" and "washed" from their sins now. To say this is so, is not presumption, but the testimony of faith. Again and again, the Apostles speak of a salvation that is past, a salvation which the believer now possesses and enjoys *(Eph. 2:1,5,8).* Note the expressions "hath He quickened", "hath quickened", and, "are ye saved" in these passages. These Scriptures speak of a present salvation, as do many others in the New Testament *(Col. 1:13,14; II Tim. 1:9; Titus 3:5; I Peter 1:3; I John 3:14).*

The love is present, but the loosing from sins is past. He did loose us from our sins once for all, so far as their penalty and judgment is concerned. Believers shall never come into judgment for their past sins. Christ bore it for them and in Him they are saved and safe from it *(John 5:24; Rom. 4:25; 5:1; 8:1).* But Christ has never ceased from loving us. The judgment for sin is past, but the love is present. His love to us is eternal, unchanging and unending. What a wonderful thought! How blessed and how glorious to know this! The love then, is present and unending, while the loosing from sins is past and certain. The loosing from sins is the result of the love.

But let us note in particular that the loosing from sins was done "by His Blood". The Mosaic economy had much to do with blood. Israel was well acquainted with washings and purifyings through the blood of lambs and bullocks. The shed blood of the slain sacrifice procured an atonement for the sins of the Israelites, and nothing else could avail with Jehovah. God demanded blood to His own satisfaction.

But we are loosed from our sins **"by His Blood,"** the Blood of a better sacrifice and of a "new covenant." This was royal Blood—**"precious Blood,"** because the Blood of the Divine Son of the eternal God and the Father *(I Peter 1:18, 19).* The meats and drinks and the sacrifices of the Mosaic ritual were "imposed on them till the time of reformation" *(Heb. 9:10).* In due time, Christ came and entered into the Heavenly sanctuary, not with the blood of goats and of calves, but by "His own Blood" *(Heb. 10:12);* and so brought an end to all shedding of blood, by making the **supreme sacrifice** and shedding His **own Blood,** which was the fulfillment of all the typical shedding of blood. He paid the ransom price for us, **"His Blood,"** and brought us back to God and so loosed us from the bond of sins *(Matt. 20:28; I Cor. 6:19, 20; I Peter 1:18, 19).* Salvation is by blood alone, and that only by the **Blood of Christ.** This truth needs to be emphasized, because many, these days, are undermining the Blood and rejecting the doctrine of the atonement. They tell us that this is the religion of the shambles and of the slaughter house. They preach salvation by culture, works, refinement, ethics, character and human advancement and merit. But the Word of God knows no other salvation than that by His Blood.

"There was no arm to save, there was no eye to pity,
Until Jesus our Saviour from Glory came down;
He was mighty to save, He was strong to deliver,
He has brought us salvation, a robe and a crown.
Hallelujah, hallelujah, sing the triumphant strain;
Hallelujah, for the Blood and the Lamb that was slain."

THE PASCHAL LAMB

By Ex-Rabbi Henry Bregman

The following article may be had in tract form by addressing the writer at 145 Major Street, Toronto 4, Canada, at 30 cents per dozen, or $2.00 per hundred. The profit of its sale is dedicated to the publication of the Gospel of St. John in Yiddish translated by the writer of this tract. Send for a supply and circulate it among Jews in your community.—*Editor.*

When the Israelites sit at the *Seder,* (the home service of the first two nights of the Passover) they read in the Hagadah (a collection of prayers, hymns, etc., referring to the exodus from Egypt, which is read in Jewish households at the Passover feast), "This unleavened bread we do eat, because our forefathers' dough was not leavened till the King of Kings, the Holy One, blessed be He, revealed Himself unto them and redeemed them, as it is written, 'And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual' *(Exod. 12:39).*

"The bitter herbs we do eat, because the Egyptians made our ancestors' lives bitter in Egypt, as it is written, 'And they made their lives bitter with hard bondage, in mortar, and in brick, and

(Continued on page 7.)

OUR CREED: THE WHOLE BIBLE

OUR PULPIT

A MONTHLY SERMON

OUR MOTTO: PREACH THE WORD

STARTLING SIGNS OF THE TIMES

AN ADDRESS GIVEN IN THE KINGSWAY HALL, LONDON, BY THE REV. W. M. ROBERTSON, OF TOXTETH TABERNACLE, LIVERPOOL.

"O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times" *(Matt. 16:3)?*

The Lord Jesus Christ was on the coast of Magdala, and many of the Pharisees and others came seeking a sign from Him, and He replied to their questioning by pointing out their facility in discerning the natural signs, and the indication of the kind of weather that would soon come because of certain evidences in the heavens. At the same time they were strangely blind to the moral significance of passing events, and particularly blind to the presence in their midst of One whom their own Scriptures had foretold as coming. If these people, contemporaries of Christ, were culpable in their guilt because of their ignorance of the significance of the signs of their times, we, too, may be in great danger of overlooking certain symptoms and certain features manifest to-day. We may be very clever in

Foretelling the Kind of Weather

that may lie ahead, and yet be very blind concerning the deep significance of throbbing events all around us; and while the hope of the believer in the Lord Jesus Christ, and of the Christian Church, is a signless and timeless thing, sealed in the counsels of the Eternal Father, nobody knows the moment when the silence of the centuries may be broken, and our Lord shall descend to call His blood-washed Church to be for ever with Himself. While these things are so, the end of the age is heralded in the Word of God by certain startling signs and events; startling, that is, to those who have eyes to see, and spiritual intelligence to discern. We shall not be able to deal with all the signs of the times to-night; they are manifold; we shall simply deal with what we consider to be the more outstanding signs.

1. The first significant sign is the preaching of peace, and the

Preparation for War.

Or, rather, the Proclamation of Peace, and the Preparation for War. Never were men so given to lip service in the interests of peace as they are to-day; and no man who has seen even a slight symptom of the evils of war, who has gazed at it from afar, and who looked upon that awful thing that was raging and tearing Europe in 1914, will ever lift his voice in favour of war. It is not for us who have been "made nigh by the blood of Christ", we who are the ambassadors of the Gospel of peace, to give the impression to the world that we believe that war is a good thing. War is hell! And we must give the world to realise that we do not believe for a moment that it is the purpose of the Church of Christ to endorse and support and agitate for it without reference to the moral implications of the position.

We All Believe in Peace,

or ought to. We should all love it. "Blessed are the peacemakers". No man who is a child of God should give anybody the impression that he thinks otherwise. But the world to-day is paying lip-service to imaginary peace; telling us that we must beat our weapons of warfare into agricultural implements, and realise the glories that man has dreamed of. And side by side with this, in some cases, perfectly sincere advocacy of peace, you have feverish activity in the interests of war. You are reading every day of the amazing nature of the engines of destruction, of governments trying to out-do other governments in their feverish haste to prepare for war. I tell you quite frankly, when one reads of some of the diabolical devices in the laboratories of the scientists to-day for use in future warfare, one cries from the depths of one's heart, "Come, Lord Jesus, come quickly". They are not talking now about armies wrestling one with the other, and contending for the mastery. Whole nations are to be absorbed. They are passing laws on the Continent to lay hold of every man, woman, and child in the interests of future warfare. Our Lord Jesus Christ pointed out very clearly and unmistakably that towards the end of this age these very things would come to pass.

Nation Must Rise Against Nation,

and kingdom against kingdom. "Ye shall hear of wars, and rumours of wars; see that ye be not troubled; for all these things must come to pass". Before the last great upheaval, before that holocaust of horror burst upon a slumbering world, the pious platitudes of the pulpit were to the effect that war could never be again, that Christian principles had so permeated the world that the idea of a gigantic conflagration was beyond the bounds of possibility. But as men spake of peace, like a thunder-clap the war dogs were unleashed, and the world was plunged into the biggest conflict that history has ever known. These same men to-day are telling us that while there may be indications that some men desire war, there is the possibility of keeping that thing from coming to pass if only the Church of Christ will fulfil her obligations. No, while I said we ought to stand for peace, do not let us be blind to this fact, that

There Can Never Be Universal Peace

of a permanent character in a world where Jesus Christ is dethroned, where the principles of the Son of God are trampled under foot, and where men carry round in their hearts those evil lusts that always generate war sooner or later. So we have as a very significant sign of the times the Proclamation of Peace, and the Preparation for War. And when it comes, woe unto the sons of men who live to see it. The last war will be as a minor detail in comparison with what lies ahead. I know that to speak like this is immediately to involve oneself in the condemnation of being a pessimist. Let me say I am an optimist of the New Testament standpoint. I believe that beyond those gloomy clouds, and those rugged ravines that lie in the pathway of the world, there is a glorious day, but it will not come before the judgments of a righteous God have cleansed a polluted world, and Jesus Christ has come into His own.

2. Another significant sign is the Repudiation of Truth and

The Reception of Error.

Have you not read in the Epistle to Timothy, and in other portions of the New Testament, of a time when men will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears, and shall turn away their ears from the truth? I know there never has been a time when Christianity was popular; I know there never has been a time when the world as such regarded the Gospel of Christ as a worthy thing. But this is the outstanding sign of this day; that the adversaries of the truth are not outside the precincts of the Church, but inside it. The significance of this is that those who are paid to preach the truth are propagating lies, and, in too many cases, the people love to have it so. They gather round these men who refuse to probe the sore of their sinful hearts but who smother them in

Rose-Water Religion.

They do not like the man of stern mien, even though he have a loving heart, who declares the whole counsel of God. Thank God, there are always those who love the truth, and always will be. God has never left Himself without witnesses. But there is a lamentable landslide in the realm of doctrine to-day, just as the Apostle, by the Holy Spirit, pointed out that it would come upon us. There is not one fundamental doctrine of the "faith once delivered to the saints" that has not had a question mark raised over against it by some leading exponent of Christianity. I do not know whether it is the same in London as elsewhere, but this is what happens: that those who preach, however fervently and fully, "the whole counsel of God", may get one line in the bottom corner of a newspaper, and those who come out with some startling, sensational statement against the truth of God have a whole column. They are

Welcome to Their Column!

We are not out for publicity, but that is an indication of the attitude in many places—that many of the religious papers have no place or space or time for vital things, and can always find any amount of space for things that are subversive of true Chris-

tianity. You have the Virgin Birth of our Lord denied, and His Deity assailed, and His substitutionary work made havoc of, until to-day they are in the minority who are not afraid to stand out and say, "We believe in the Old Gospel from beginning to end, because Christ is the sinner's Friend, and man needs a Friend and a Saviour." It is not for us to hesitate or falter, however many there may be who, in the limelight, proclaim their abominable unbelief. We shall proclaim as long as He gives us breath the cleansing blood of Immanuel as the only hope of sinful man. One does not like to say it, but we are living in the very day when men are turning away from truth, and speaking evil of it in the name of

Advanced Thinking;

they are affirming that we can no longer retain that view of Christianity. I refuse to submit to that dictum altogether. I do not believe we are warranted in saying for a moment that true scholarship demands the surrender of one jot or tittle of revelation. The Bible has been established beyond a shadow of a doubt as the authoritative Word of God, the Word that liveth and abideth for ever. We could produce up-to-date evidences of the omnipotence of the grace of God through Jesus Christ our Lord, and we have done it, and we do it again. Let the Modernists, with their emaciated Gospel and emasculated Christ, go down into the dens of infamy, and get men and women lifted into purity and holiness. They will follow where the old Gospel has gone and cleared the way;

They Are the Cuckoos

going into somebody's else nest, and the warmer and better feathered the nest, the better. So, to-day we have the Repudiation of the truth, and the Reception of error; and at the same time you have a tremendous inrush of false cults. They used to say that America was the place for these things, but we are a good second to-day! You cannot go a hundred yards without meeting with all kinds of literature in the interests of some of these cults. Many Christian people are being side-tracked by superficial thinking. God keep us in the centre of the King's highway! The truth shall make you free, and then the fear of man shall fly out of the window. Stand fast in the faith, and quit you like men.

3. Another significant sign of the times is

The Pursuit of Pleasure,

accompanied by a Powerless Profession of religion. "Men shall be lovers of pleasure rather than lovers of God". Now, I am a lover of real pleasure. I love pleasure, the pleasures that are at God's right hand, and the pleasures that are unsullied and untainted by sin, and which never sear the soul, those pleasures that lift one above the deadening and depressing influences of the world, that real pleasure that comes because we are reconciled to God through the blood of the Cross. But in these days men are pursuing with a blind infatuation those sinful pleasures, those pleasures that leave behind them the havoc of ruined lives and shattered homes. One can hardly deal as faithfully as one might wish with the shocking things that are being indulged in in the name of pleasure. When once you dethrone the Word of God from its place of authority, men have no restraint.

What Pleases Must Be Performed.

There is no conception at all of authority, or regard for higher things; "if we like it we will have it," and that philosophy is wrecking untold myriads of people's lives to-day. Oh, this insensate love of sinful pleasure! And side by side with that you have a powerless profession of religion, because the Church of to-day has entered the ranks of the pleasure-seeker. You can make choice to-day between the picture and the religious show, or the show in the religious building. The one thing that is sapping the life-blood from many a church to-day is the surrender to the world along that line. The plea is made that you cannot get the young people unless you cater for them along the social line. Who said so? It does not seem to matter that you can get people to an entertainment while you have an empty prayer-meeting. It does not seem to matter that you can get

A Large Crowd at Some Funny Show,

but no tears when you are preaching the Gospel. In my Church we have young people, and they come because they love Christ, and if they do not come for His sake, then they can stay away for my sake. If you honour God He will honour you. The shocking perversion of the purpose of God for His Church is involving us in calamity. Men are going mad after pleasure. God's Day is being despoiled. In spite of the increased time for leisure, there is less regard for the things that really matter. Is it not an appalling thing for a man to become a buffoon to please men and women sinking into hell? It is an awful thing to have just a profession of religion, when the power and the dynamic have disappeared, keeping it up by ceremonies and ritual. We want to get

Back to First Principles.

The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. We need another Luther to thunder through our country. We want another John Knox to bring us back to first principles. People will respond. Those who know the Saviour will say "Amen," and act upon it. God send us men who will not be afraid of leading people back to the things that really matter!

4. Another significant sign of the times is the Amassing of Wealth on the one hand, and the Agitation of Workers on the other. Read the 5th chapter of James. It takes a brave man to preach from that chapter in some places. I am not going to enter into an economic explanation of things as they are to-day, or to discuss economics. The old Book is very faithful, and that Book tells us that whatever your interpretation of the signs may be, this is the sign that you will have towards the close of this age—the amassing together of vast capitalistic concerns on the one hand, and the protestations of those who are being crushed on the other. We are being drained dry in some cases because of it. Not all employers of labour are unjust, and not all men who are wealthy are unholy. Don't you believe that fallacy. There are many

Men of God Who Are Wealthy Men,

who have won their wealth cleanly and rightly. But you cannot look out upon human life without feeling alarmed concerning the increase of these vast amalgamations. A Church of Christ must not be afraid to speak out about righteousness. If Christianity does not make a man treat his fellowman righteously, he has not got hold of the right kind of Christianity.

5. One most important sign that we must not, and cannot, overlook, is

The Revival of Judaism.

The fig-tree is putting forth its leaves. There is the awakening of a national sentiment in the breasts of the people of Israel, and that is one of the most significant signs of the time in which we live. I was talking with a friend of mine, who is a son of Abraham. He has been in charge of a Bible School near Mount Carmel. Twenty years ago, he said, it was most difficult to get people to listen to his message, or to receive his literature. To-day, with open hands they welcome the Word of God, and their ears and their hearts are being touched to hear the message of the Gospel. And he himself, a converted Jew, was invited to be present at the opening of the Jewish University in Jerusalem when Lord Balfour was present. You find to-day among the Jewish people a great awakening, a great sensitiveness; and though they may be blind in their approach to it, nevertheless, they are fulfilling this sacred Word; they are

Going Back to Palestine,

and the land is beginning to bud and blossom as the rose. In spite of all the hatred and all the horror that has been heaped upon that people, God's purposes are coming to fruition, and behind the human there is the Divine, and God is making the wrath of men to praise Him, and God's purpose concerning Israel will yet have a glorious fulfilment. They will yet have to pass through that awful period, the time of Jacob's trouble, that great tribulation which centres in the Jewish people, before that glorious day dawns of their complete emancipation. What we are seeing now are the birth throes of a glorious day that is yet to come; and God Himself is indicating to those who have eyes to see, that history is shaping itself into the mould of His prophetic Word.

(Continued on page 6.)

BIBLE STUDY DEPARTMENT

SPIRITUAL, DISPENSATIONAL, PROPHETICAL, PRACTICAL AND DEVOTIONAL

PERPETUAL MOTION

By Chas. F. Reitzel, *Author and Bible Teacher, Altoona, Pa.*

Our reader will at once wonder what relation or bearing an article under the above caption could possibly have to a Gospel missionary magazine, such as the **"European Harvest Field"**. We admit, it does appear to be rather enigmatical.

A Foredoomed Experiment

We will never forget the day when the writer, a mere lad not yet in his teens, attempted to make a perpetual motion machine. The mere mention of the fact of such an undertaking must seem ludicrous in the extreme. But it was all too true. Of course, it is needless to say, that we did not make a success of the job, but we did succeed in making a display of our folly. Men with master intellects had made the same foolish attempt, only to break down under the mental strain and land somewhere in an asylum. But think of the silliness of an untutored juvenile mind tackling a job so stupendous.

The Method Was Simple Enough

Our reader may wonder how we went about it. Now while it may not supply any spiritual edification for our reader, we will tell our plan in a few words. We put an axle through a wheel and set the ends of the axle in bearings, the wheel being centered between the bearings. Then on each end of the axle but outside the bearings, we attached a crank, the cranks set at opposite directions, and to each crank we fastened an elastic so that when one elastic expanded the other contracted, supposing that all that was necessary was to start the apparatus going and that the alternating tension on the elastics would keep the thing in motion. We forgot that the expansion on the elastic at the one end of the axle would neutralize the force of the contraction of the elastic at the other end and vice versa. The plan was simple enough—there was no burdensome or complicated machinery about the thing to unduly weigh it down—and, but for one serious weakness, it might have been a success—it didn't keep going. It had motion, but its motion was not perpetual; it went only so long as we kept operating it.

The Real Message

Now for our real message. Not long since we were sitting in a meeting and the leader read the first part of the ninth chapter of the Book of Genesis as the lesson. When he read the twelfth verse it impressed us rather peculiarly. Thought we, There it is, sure enough—**"perpetual"** motion. This is the verse—"And God said, This is the token of the covenant which I make between Me and you and every living creature that is with you, for **perpetual** generations". We saw at once that here was something that was to be active for **"perpetual** generations", a something that would never lose its force. We concluded that surely this is **perpetual motion** in the truest and highest sense of the term.

Other "Perpetual" Things

Our mind turned back to the last verse of the preceding chapter and we thought of some of the **perpetual** things that were mentioned there. Kindly note the list. "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease". Isn't it wonderful how these things continue to rotate in their order and that indefinitely? And, moreover, when they do once cease to function it will be He Who set them in motion Who will cause them so to do.

The Subject Expands

Then we thought and meditated and meditated and thought, and the more we thought and meditated the more the subject expanded. We saw the Inventor (and we say it reverently) of this perpetual motion, and found the Inventor to be none other than God Himself. "And **God** said, This is the token of the covenant which **I make**". We thought, "How true! The abiding, the enduring things, the things that will continue are of God. Only an eternal God can perpetuate a thing indefinitely." His purposes, His covenants and His Book will all continue—they are "perpetual"—eternal—in their activity. But the things of man are temporal and evanescent; mutability is written on the face of every one of them.

Not Quite Satisfied

But still our mind was not quite satisfied. We went back to the groundwork of God's **"perpetual"** covenant and discovered that it rested on the burnt offering *(Gen. 8:20,21)*. The whole thing, you see, was founded upon **blood.** The men who mock at the faith of the shambles ought to be ashamed of themselves. They ought rather to thank God for an old fogy like Noah who believed in a "butcher shop religion.". If it were not for Noah's offering there would be worse "flarebacks" in the weather and seasons than that local "flareback" at the time of Mr. Taft's inauguration to the presidency of the United States. Except for the covenant made to Noah on the basis of an offering, the "flarebacks" would be general and universal instead of local and limited. We would have no absolute assurance as to times of sowing and reaping. Winter could take place in the summer months of July and August and summer could occur in the winter months of December and January. Reader, you owe much to the blood of old Noah's sacrifices, and especially that Blood of which Noah's offerings were a type.

A Reflection with a Personal Application

Then there came to us another reflection, somewhat personal in its application, but none the less universal in its provisions. We thought of our own salvation and recalled how we tried to perfect it by works of righteousness of our own and how dismally we failed in our attempts. We could not keep the thing going. It was a kind of a wheel-barrow religion. As long as we kept pushing the thing it seemed to go, but always stopped dead on the withdrawal of the pushing. Or like our perpetual motion machine, the thing would come to a dead standstill the moment we took our hands from it. But after repeated failures the matter of our salvation was given into the hands of the Lord and now it is a grand success. And, by the way, it is also perennial in its force and activity.

How encouragingly the Apostle speaks to us on this point—"Being confident of this very thing, that He which hath begun a good work in you will **perform it until the day of Jesus Christ"**. And why is it perpetual? In the first place, it is of God. If a thing "be of God, ye cannot overthrow it." In the next place, it is based on Blood. "By one **offering** He hath perfected **for ever** them that are sanctified". Our salvation is eternal; it is unto the ages of the ages. It will always be in force. It will be perpetually active. There will never come a time when it will not be operative. When the Lord saves a sinner He sets in motion a something that will go on for ever and ever. He saves to the "uttermost". Blessed be His name!

STARTLING SIGNS OF THE TIMES

(Continued from page 5.)

If Judaism is reviving, there is something else which is also reviving. In the 17th of Revelation, we learn that the Church of Rome is again to extend her power, and become a temporal as well as an ecclesiastical force. One would require a long time to deal with this

Revival of Romanism.

It is amazing, and it is appalling. You have everywhere the indications of it. At the great Eucharistic Conference in Chicago, last year, a special train was made for the cardinals who travelled from New York to Chicago. It was scarlet in its colour; scarlet carpet was laid down in the station. The whole of that city did honour to the Pope, and to that for which he stands. Despite the theory that Romanism came to its zenith some years ago, and is now weakening off, you have to-day an amazing inrush of Romanism. You have thinly-disguised Romanism in the Anglican, and also in the Free Churches to-day. One looks with sadness on

this fair land of ours, so blessed because of all that the Reformation brought to us, yet lapsing back into the lap of that mother of harlots, drunk with the blood of the martyrs. Read that chapter, and see

What God Has to Say About It,

and let us stir up our hearts, inasmuch as He has given us grace to be true and to see truth. Let us stand fast in the evil day, and having done all to stand. We could give you statistics to prove it; we could show you pictures we have seen to reveal it. In this land and in America there is an amazing revival of Romanism.

We are told that we are bigoted to speak like this, that we ought to have a large charity for all religions. Charity! There was no charity with Catholics when they slaughtered the Huguenots, and waded deep in their blood. Charity! In this land of ours, where our fathers died at the stake to purchase liberty for us! I love Roman Catholics as individuals. I have no hatred for any man. But for that awful ecclesiastical tyranny that stops at nothing to achieve its end, I have nothing but the profoundest hate and the deepest resentment. Love! Oh, yes, but

If You Love the Lord

Jesus Christ, you must hate those things that assail Him, and that Gospel of the Mass is an insult to those wounds now glorified above.

What are we to do? What is to be our attitude? The whole world is seething with unrest, and Christendom is shaking and quaking. Men whom once we trusted are playing recreant to their trust. As we see these things coming to pass, let us look up. The Lord is coming. Above those dark, black clouds there is something higher, and that is the rainbow of His promise: "Behold, I come quickly". To the true children of God scattered everywhere, who love the Lord Jesus Christ, there comes this word, "Get together and keep together, and go outside the camp unto Him, bearing His reproach".

"When He comes, our glorious King,
All His loved ones home to bring,
Then anew this song we'll sing,
Hallelujah, what a Saviour!"

—*The Christian Herald and Signs of Our Times.*

THE PASCHAL LAMB

(Continued from page 3.)

in all manner of service in the field: all their service, wherein they made them serve, was with rigour' *(Exod. 1:14)*.

"The Paschal lamb our ancestors **used** to eat when the temple was in existence, because the Holy One, blessed be He, passed over our forefathers' houses in Egypt, as it is written, 'that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians and delivered our houses" *(Exod. 12:27)*.

The unleavened bread and the bitter herbs, the Israelites do eat at the *Seder,* but the Paschal lamb is only mentioned as that which their forefathers ate.

Tuesday the tenth day of Nisan, in the Jewish year A.M. 5687 (corresponding with April 12th A.D. 1927) is the anniversary of the first Paschal lamb taken by the Israelites in Egypt, kept four days, and slain on the Eve of the Passover three thousand two hundred and thirty-nine years ago.

The Israelites at that time obeyed the commandment of God, at the same time facing great danger, because the Egyptians would not tolerate one who kept sheep, "for every shepherd is an abomination unto the Egyptians" *(Gen. 46:34)*. When Pharaoh told Moses and Aaron, "Go ye, sacrifice to your God in the land", Moses answered him, "lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us"? *(Exod. 8:25-26)*.

The Reason Why the Slaughtering of Animals Was an Abomination to the Egyptians

Some say, that cattle used to be the Egyptians' deity; others say, because they were vegetarians, therefore they could not tolerate any shedding of blood. Whatever the reason may have been, the Israelites faced great opposition. Nevertheless in obedience to God's Holy Word, they took a lamb on the tenth day of the Jewish month Nisan and kept it four days until the fourteenth day of the same month, when the whole assembly of the congregation of Israel were to kill it in the evening *(Exod. 12:6)*.

Where is the Paschal lamb now? Jehovah commands the Paschal lamb to be killed, "And they (the Israelites) shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it" *(Exod. 12:7-8)*. Our forefathers were to do this, and their children after them forever and ever *(Exod. 12:24)*. Why not have the Paschal lamb sacrificed and eaten now?

If you (a Jewish reader) ask, How can we now offer sacrifices, we have no temple, no high priest? I ask you, why have you no temple? Why have you no high priest? As a Jew you will naturally answer, "Because we are in captivity, and therefore have no temple, no altar, no sacrifice". This answer is not sufficient. No! not because you are in captivity are you without the Paschal lamb, but because you do not accept the True Paschal Lamb, you are in captivity.

The True Answer

The sacrifices were only types and prophecies of the **one** offering, pure spotless, and sinless, who consciously and of His own will, took upon Himself the sins of the people, and atoned for them by His sacrificial death.

Isaiah saw in spirit the true Paschal Lamb, the Servant of Jehovah, the Messiah, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. But He was wounded for our trangressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" *(Is. 53:5-7)*.

At the feast of the Passover He was led to the slaughter, and opened not His mouth; He was oppressed and afflicted, and gave His body, (not a bone of which was broken), for **our** sins, and shed His Blood for **our** iniquities. As He died, the Messiah was cut off, not for Himself, but for **us,** "to make reconciliation for iniquity, and to bring in everlasting righteousness" *(Dan. 9:24-26)*.

He Is the Fulfilment of the Law

The late Adolph Saphir said: "The Law cannot remain; just as little as the moon remains visible when the sun rises. Show a child an apple tree in blossom, and take it to the same tree some months later and it will not know it to be the same tree. The child will seek the tree with its white and red blossoms, and be quite astonished if you say 'this tree, from which I now pluck an apple for you is the same one you saw some months ago.' Just so is it with the Law of Moses. It was given forever and ever; but in its fufilment, in its completeness, it has a different aspect from that which it had when in bloom. The sacrifices for sin disappeared when the True Sacrifice, the True Lamb, suffered for **us** on the Eve of the Passover feast; the high priest who, at **Yom Kippur,** went into the holiest of all, in order to atone for his own sins and for the sins of his people, is no longer in Israel, because the True and only High Priest is come, to whom God has sworn, 'Thou art a priest for ever' *(Ps. 110:4)*."

The True Paschal Lamb

From the day of His solemn entry into Jerusalem four days before the Passover, "Christ our Passover" was virtually set apart to be sacrificed for us on the Eve of the Passover nineteen hundred years ago.

Now we have the Paschal Lamb, "Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" *(I Cor. 5:7-8)*.

When the **Malach Habrith** ("the messenger of the covenant", Mal. 3:1) for whom our forefathers longed came, then Jochanan, the son of the priest Zachariah, cried out, "Behold the Lamb of God, which taketh away the sin of the world" *(John 1:29)*. "When they came to Jesus . . . they brake not His legs: . . . that the Scripture should be fulfilled, A bone of Him shall not be broken" *(John 19:33-36)*.

Yeshuah Hamoshiach (Jesus Christ) is our Passover. He died for the Jewish nation *(John 11:51)*. He arose from the dead and is sitting at the right hand of the Father, waiting for you to accept Him as your King, Priest and Messiah; He is the True Paschal Lamb.

The following Hymn may be sung to the tune of "When I survey the Wondrous Cross." The tune of Isaac Watts.

ISRAEL

Arouse, ye saints, God's Word obey!
  First to the Jew the Gospel preach.
Israel still in darkness waits
  So bound by sin, so hard to reach.

Remember, Jesus was a Jew—
  From Israel the Bible came;
Oh, what to God's elect we owe
  No tongue can tell, no voice proclaim.

'Tis true they will not have our Christ,
  Nor own Him their Messiah true;
Yet some will heed the Message now—
  A remnant though in numbers few.

Behold! the day is hast'ning fast
  When all shall own His sovereign sway!
A mighty nation, blind no more—
  Oh, let us speed that wondrous day.

Forget them not, but pray, yea pray!
  Take Israel upon thine heart;
Our God will hear: He loves them still—
  The Holy Ghost will power impart.

Go, then, and preach to Israel
  Or e'er they perish in their night;
A blessing waits for all who dare
  To tell them of the Gospel Light.

Printed by permission from the author —*Oswald J. Smith.*

GOD'S SOVEREIGN GRACE IN CHRIST

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" *(John 3:8)*. So also every movement born of the Spirit.

The regeneration of the sinner has its primary origin in God; likewise the revival of the saints.

God's sovereign grace in Christ is His greatest gift to man. If the saint neglects to make it known, thereby as it were spurning it for others, what excuse will avail him when he stands before "the judgment seat of Christ"? Or if he makes it known and the sinner rejects it, thereby spurning it for himself, what excuse will avail the latter before "the great white throne"? In either case, after death **"the judgment"!**

God has given to the Church **one supreme task** for this dispensation—to make known His sovereign grace in Christ to the very last member of the human family *(Mark 16:15; Acts 1:8)*. The dispensation is fast ebbing away—every sign points to its speedy close—and yet the Church's task is far from done. Two-thirds of the race are still in darkness. Millions of Jews and Gentiles at home, and unnumbered millions abroad, await the glad sound of the Gospel as proclaimed through a revived and re-empowered Church.

Only three years of nineteen centuries of Church history since Pentecost remain. If one hundred and twenty "upper room," Spirit-baptized disciples could in a few days fill all Jerusalem with their doctrine, could not a thousand or ten thousand times as many such disciples today find some way of quickly filling all the world with that same doctrine, which is "the power of God unto salvation to every one that believeth"? If one woman was able **in a single year** to place 6,000 Gospels of John in as many hands, is it beyond the ability of a revived Church to place prayerfully that same blessed Gospel in **all** hands in **three** years!

Oh, that the sovereign Spirit of God might move once more upon the face of all the earth—move through His Church, to whom He has committed the only Light that can dispel humanity's darkness—move in such manner as would compel men to ascribe all glory **to himself alone,** and **none** to any other!

"Revive Thy Church, O Lord! Disturb its sleep of death; Quicken the smould'ring embers now by Thine almighty breath."

THE COOK OR THE BOOK, WHICH?

(Cook-Stove Apostasy)

The Cooking Squad vs. Praying Band

The early church **prayed** in the **upper room.**

The Twentieth Century church **cooks** in the **supper room.**

Today the **supper room** has taken the place of the **upper room! Play** hast taken the place of **prayer,** and **feasting** the place of **fasting.** There are more **full stomachs** in the church than **bended knees** and **broken hearts.** There is more fire in the **kitchen range** than there is in the **church pulpit. Ice cream** chills the fervor of **spiritual life.**

The early Christians were not **cooking** in the **supper room** the day the **Holy Ghost** came but they were **praying** in the **upper room!** They were not **waiting** on **tables;** they were **waiting** on **God.** They were not **waiting** for the fire from the **stove,** but for the **fire** from **above.**

They were **detained** by the **command of God,** and not **entertained** by the **cunning** of **men.** They were **filled** with the **Holy Ghost,** not **stuffed** with **stew** or **roast.**

O, I would like to see the **cooking squad put out,** and the **praying band put in.** Less **ham** and **sham** and more **Heaven.** Less **pie** and more **piety.** Less use for the **cook** and more use for the **old Book.** Put out the fire in the **church kitchen** and build it on the **church altar.**

More **love** and more **life.** Fewer **dinners** and get after **sinners.** Let us have a church full of **waiters, waiting** on **God;** a Church full of **servors,** serving **God** and **waiting** for His dear **Son** from **Heaven.**—*Selected.*

DISAPPOINTMENT

"Disappointment—His appointment,"
  Change one letter, then I see
That the thwarting of my purpose
  Is God's better choice for me.
His appointment must be blessing,
  Tho' it may come in disguise,
For the end from the beginning,
  Open to His wisdom lies.

"Disappointment—His appointment,"
  Whose? The Lord's, who loves me best
Understands and knows me fully,
  Who my faith and love would test;
For, like loving earthly parent,
  He rejoices when He knows
That His child accepts, unquestioned,
  All that from His wisdom flows.

"Disappointment—His appointment,"
  "No good thing will He withhold,"
From denials oft we gather
  Treasures of His love untold.
Well He knows each broken purpose
  Leads to fuller, deeper trust,
And the end of all His dealings
  Proves our God is wise and just.

"Disappointment—His appointment,"
  Lord, I take it, then, as such,
Like the clay in hands of potter,
  Yielding wholly to Thy touch,
All my life's plan is Thy moulding,
  Not one single choice be mine;
Let me answer unrepining—
  Father, "Not my will, but Thine." —*Selected.*

GENTILE DEPARTMENT

INTERESTING NEWS FROM MISSIONARY KOVALCHUCK

Our Brother Kovalchuck always writes interesting and refreshing letters, and we praise the Lord for the blessed ministry He is giving him in the land to which He has led him. We ask our readers to kindly remember him and his family in daily prayer, that the Lord may be pleased to use him to the very utmost, especially in instructing the saints in the Word of God, to the end that they may become established in the faith—*Editor*.

Feb. 23, 1927.

OUR DEAR FRIENDS:

The sum of $60.00 which you sent us Jan. 17th received. We are always grateful to our Dear Lord and you, dear friends, for the regular help.

When we came here we found all work about to be destroyed and the condition in this region was sorrowful because there was no one to bring it to order. It takes much time and labor, but with the help of God we are making progress. We finished our small hall for meeting and have meetings and Sunday School and give all necessary instructions. We also visit other towns, some regularly every month, and others when time permits.

We heartily thank all our Christian friends and brethren for their greetings and their Christian love for us, prayers and wishes. It gives us great joy to hear it. Please continue to pray for us,

Yours for Him,
JOHN KOVALCHUCK.

Feb. 4, 1927.

MY DEAR BROTHER:

The Bibles which I received from you in the soft leather binding are surely precious and wonderful. They are very comfortable pocket Bibles. I wish you would see how the brethren in Poland like them. We are very glad and thank the Lord and the Bible Society who make it possible to get them cheaper. The brethren in Poland, especially the preachers, are very poor and are unable to buy Bibles which are high priced. The American dollar here contains nine Polish Zloty, which is a big sum for a Russian preacher. These Bibles which I received from you I tried to distribute only among those preachers who spend most of their time traveling and need the pocket Bible very badly.

Will appreciate very much if you send us some more of such Bibles. We pray the Lord will lay on some hearts of American Christians to help us in this matter. May the Dear Lord bless you abundantly.

Yours for the Master,
JOHN KOVALCHUCK.

NEWS OF A REVIVAL IN BULGARIA

Sophia, Bulgaria, March 24.

DEAR BROTHER SMITH:

Your interesting letter of March 5 was forwarded to me here. I am always longing to get some news and advice, so I certainly do thank you sincerely for sending me a few lines. I am glad to hear that you are going to help us in publishing these new leaflets in the Bulgarian language. They are coming just in time, as there is a great demand for such literature and we have been asked repeatedly for such tracts. I am happy to know that you have $200 for the publication of these six leaflets. The gift comes in answer to our prayers; we are praying daily for our literature work, and God wonderfully supplies the necessary means.

I came here for meetings, and we are now in the midst of a fifteen-day evangelistic campaign. The large hall is crowded night after night. Men and women of all classes are coming. National Representatives, priests, teachers, officials, officers, workers, young and old, fill the chairs each night.

Hundreds, glory be to God, are coming forward, kneeling on the floor, confessing their sins and accepting Christ as Saviour and Redeemer. Yes, we have a true revival. The Lord is doing great things in our meetings. We are seeing many coming to Christ. And our Evangelical literature is doing a fine work. Pray for us. We shall continue the meetings for one week more, and as soon as I return to my home I should like to answer the last part of your letter and will tell you some of the glorious results of our revival meetings here.

From morning until evening people are coming to my hotel to learn more about Christ and their own salvation. And then I have meetings in the homes of the converts nearly every afternoon. The evening-meetings begin at 7, but the people are there at 6. The after meetings continue until 10 in the night, and still the people do not leave; they are crying, praying and pleading for salvation. If there is revival, this is one. Praise the Lord! As I write two men are waiting to speak to me about their salvation; at 4 I must visit a home where five women are waiting for me, and then at 7 our evening public meeting.

Very cordially yours, PAUL L. MISHKOFF.

A NEW FAITH VENTURE

April 12, 1927.

MY DEAR CHRISTIAN FRIEND:

I am enclosing you a picture with a special request, and I want your prayerful consideration.

The three Brethren in the picture who are standing by me are:

(1) E. E., a real Macedonian, 50 years of age, married, without children. He is a man of prayer, and able to preach. He is now visiting some of the villages near P each Sunday, preaching and distributing the Word of God and our publication, but he has not a regular salary. There are several homes in some of those villages won for Christ through his efforts. His sound faith and character are well known amongst the people there, and each door is open for him. God has used him in leading many souls to Christ. We want to employ him as our worker; He is willing to give all his time for the Lord.

The first three brethren are willing to give their time to the King's Business in Bulgaria, under Russia Evangelization Society. $90 monthly will enable them to be sent into the field. We plead for help and earnestly pray that the dear Lord may open the way for them.

We need him. There is urgent need of such a man in the field. And only $30 per month will be sufficient for his family support.

(2) Rev. D. C., Bulgarian, 43 years of age, married, with one child, was for several years a Baptist pastor and is very anxious to be enabled to travel from place to place to preach the Gospel and to distribute our publications. He is a highly spiritual man, with a burning heart to do something for the Lord. He is a good speaker, and a man of prayer. He is free now and appeals to us to be placed in the field. $30 monthly will meet his family expenses.

(3) Brother S. S., 29 years of age, a son of the oldest Bulgarian Bible Seller in this country, who has been working for thirty-five years without a salary. This young man, married, with two children, graduated from the University of Sophia, but heard the call from

above, and despising all worldly things for His sake, went from place to place selling Bibles and distributing Christian tracts. For the last six years he has been the best Bible seller in Bulgaria, the one Colporteur without any salary. He is a man of deep faith and prayer. He is able to write and can be a fine translator and Editor of our Monthly, if you are willing to enable us to get him in our Mission work.

No need of telling you how much we need these servants of God in our Mission; they are always with us, waiting for the time when we shall say to them with God's help; "Come on, Brethren, the help came; God's stewards heard the pleading and responded. You may go now in the field to work under our care."

We are going with faith and hope in this new enterprise in the Name of Christ, and I know **you** will do your best to assist us in every possible way. Tell your friends about it, and pray that the Lord may direct the path of these brethren.

I am in the best of bonds,

Very sincerely yours,

P. L. MISHKOFF.

INTERESTING NEWS

The 19th of March 1927.

DEAR BROTHER IN CHRIST:

We have had the great joy of knowing dear Brother Hellyer on his journey to Russia, passing through Berlin. He asked us to send you news of the mission field in Russia. His gift to us was received with great pleasure, the same to be used for Bibles and Concordances to be sent to Russia. We express our heartiest thanks to you for making the gift possible. The Lord will recompense all your love shown to the Russian people.

We were glad that it was possible to speak to Mr. Hellyer in the German language, but he asked us to write in English, to save the difficulty of translation. We were not able to do this until now because we are only familiar with German and Russian. Through God's leading we have come into contact with a friend of Russia, a sister who knows English, and we are pleased to pass on to you the interesting news from Russia.

Our Work and Aim

We began our work in October, 1925. Our hearts were deeply moved by the news of the great revival in Russia and the hunger for the Word of God. The majority of us have been in Russia, and some of us were born and raised there. We felt called and commissioned by the Lord Himself to take part with all our strength in the revival movement, and especially desired to assist the brethren in Russia by sending them Bibles, Testaments, Concordances and spiritual literature. The inquiry, yes, the hunger for such, is tremendous in Russia. At the present time they are printing **Russian Bibles** in Russia, but so few are the Bibles printed there in comparison with the great demand, that they are only like a drop of water in the sea. We daily receive urgent requests for Bibles in the Russian language. German Bibles and Bibles in other languages can only be secured from abroad.

We are daily receiving interesting letters from Russia, not only asking for the Word of God, but pleading, "Come over to us to help us!"

Permit us to give extracts from some of these letters. We can send more if you care to have them. In the meantime we send you our hearty greetings, with renewed thanks for your kindness, and ask you to remember us very kindly in your prayers. We would appreciate an answer, if only a short one.

Wishing you God's rich blessing for your great mission-work, we greet you with Romans 10:10-17.

With brotherly greetings,

Chairman, A. K.

Extract of a Letter From Esthonia

January 29, 1927.

DEAR BROTHER:

Again I want to thank you for the love which you have shown to the Russian people. The Lord is acknowledging the work in His kingdom in a very wonderful way. A few weeks ago we had a week of Gospel meetings, which the Lord blessed very richly. Several souls were led to us, among them two brethren.

For our meetings we want very much some more Russian Hymn Books. You once sent us two, which we could use very well, as we are always using the same book. But now there are only very few left so that we have not enough for our meetings. Also they are very much used up. Could you not send us some more such books?

With hearty thanks for your love, I am in Christ united with you,

X——.

NEWS FROM MISSIONARY LUKESH

March 21, 1927.

DEAR BROTHER:

Thank you and all that helped to expedite Sister Kauffman on her journey here. Please uphold her in prayer that she may be enabled to soon make her presence felt in the work here. Since that will naturally take some time, I am asking the Lord to raise up a capable Bible woman who can speak the Zech language, as immediate help is needed. I am only beginning to realize what the Lord enabled me to do in the past, working in two languages against tremendous odds.

Not being able to stop me otherwise, Satan tried to lay me up several times with bad colds, but though all around me people were dying of La Grippe, I did not miss a single service. I had to slight the visiting, however, with noticeable results. I am very thankful for the warm clothing you sent me, which has helped to keep me in better health. I am very grateful also for the books and helps, the typewriter and duplicator which you sent, which shall be put into use promptly. One thing I missed much was the individual communion set. Will report later regarding the Russian Bibles.

I dared not ask for a tent unless I could make full use of it in evangelistic work, and without competent helpers that would be impossible. If we could have it as an auxiliary, so as not to have to put the children in the chicken and pig pen during Sunday School time, it would be a great boon. But I thank the Lord for enabling me to work somehow, whether on a station or in flying evangelism. Yet I can do neither successfully without **some** equipment. Several times I have had promising congregations, only to see them dwindle away because there was no way of taking care of them.

There are opportunities on every hand, which we cannot grasp. Just in front of our present location is a nice place where a Catholic Co-operative Society is about to build. We might have had it, had my plea for funds sixteen months ago been heeded. It is heartbreaking to see what one has accomplished going to pieces for lack of a permanent place. I am on a continuous moving bee, and cannot keep track of things. Barely settled, Misses Hollas and Kauffman and myself are under notice to move. What precious time, effort and opportunity are thus wasted! Do not blame me, then, for disposing of the last personal property and giving up all, if only the work of the Lord can be furthered before He comes.

I am thankful that my example is finding response right here. Sister Hollas asked me a day or so ago for advice regarding selling her silver. She hasn't very much, but has some treasured heirlooms, keepsakes from several generations, some of it having been her mother's. She is willing to let them go to have the money for the Lord's use. This is not emulating me, because I never mention here what I am doing; but it shows sincerity of her consecration, prompted by the same spirit of giving all to the Lord. And what is she receiving in return? The enemy is sending even anonymous letters to the chief of Police to incite espionage and to cause her trouble.

What can you expect of people so fanatical as a man carrying prayer beads in his hip-pocket and kissing them on the street, as he declares, "That's my religion"? Another man, the husband of a believing wife, kneels before the virgin to pray her to "deliver my wife from becoming crazy in her desire to go to the Mission".

I mention these cases that you may understand our need of prevailing prayer. Let those who will talk of a religious revival in this country,—the evidence is to the contrary. I thank the Lord for the service in South America, that I may conscientiously say from experience that there is a more difficult pioneer field than that. There I was gladly received, while here even the so-called evangelists join in persecuting the Gospel.

What they really are was lately betrayed by articles published by leaders of a theological school repudiating the Apostles Creed, while the same paper refused to publish a protest by an university professor, a member of the same church. No wonder they hate all idea of real revival, and substitute political expedients. The new Czechoslovak Church, consisting of former politically trained priests of Rome, not only maintains the old form and doctrine (with minor changes, such as slipping the waver into the wine, and recognizing it as communion in both forms), but they openly enter the field of politics like any other party.

In this Babel it matters little what the infidels do. Who will sustain the full gospel in prayer? Yours, CHARLES LUKESH.

MISSIONARY JOURNEY INTO ESTHONIA

(Continued from May issue.)

Crowd Moved by the Holy Spirit

I spoke for about an hour. The crowd was in our hands for the Lord. We see eyes looking toward us, bright with tears. There were drunken persons in the crowd, but they were—as we Russians say—"quieter than water and lower than grass." The Spirit of the Lord filled the meeting, and the people felt a deep, religious emotion. We finished our meeting by an inspired prayer.

Suddenly an old man stands, weeping, and cries out: "Come to us at Isborsk (a little town, near to the very frontier of Russia). Come this Saturday, dearly beloved, our dear brothers, but only come to us!"

I answered that there are meetings to be held in other places, according to our route, which would prevent us from acceeding to his request. Three times did this old Greek Orthodox urge us to

RUSSIAN CHILDREN'S MEETING

come, paying no attention to my repeated refusal. He only wept and wept again. This moved us; the people were stirred. Thanks for our coming were spoken by many.

The President of the League Against Drunkenness approaches me, asking me to speak the next day about the sin of drunkenness, with which they are unable to fight. Two societies of the prohibition movement have been brought to naught. The management of the Russian Club, puzzled by the unexpected success, congratulate us,—windows, doors, benches and ourselves,—everything remains unbroken. The police, when present, had nothing to do; everything was in the best order.

Without bounds was the joy of our brethren. We thanked the Lord fervently, and around us until late in the night was heard noice, shouting of drunkards, both in "the hotel" and in the streets of Petchory.

Visit to the Greek Bishop

Thursday. The Greek Catholic had expressed such a trust in me that they advised me to visit the Bishop in the old Monastery. I went boldly up to the Monastery and sent in my card, introducing myself as an Evangeiical preacher, asking admission. A monk was sent out from the residence of the Bishop, asking me to come in and see "His Holiness the Reverend Father John." He received me very amiably. He expressed his agreeable astonishment that I, being a Protestant preacher, addressed him with respect, and complained that he had suffered much from other missionaries. It appears that he had heard about my previous activity in Esthonia.

I touched on the question of drunkenness and the falling off of the people in Petchory, and told him that the fulfilling of religious ceremonies was not sufficient; that the Word of the Gospel was necessary. He agreed with me that nothing could be attained by divine service without a "vivid" sermon. I told him that my purpose in coming was to try to bring such a Word of Life as best I could. I asked him to come to our meeting and to speak to the people about Christ also. He said that he would gladly consent, but he could not visit the club, where he was in conflict with the management over the selling of spirits in the club, which stands on Monastery grounds. Thus I discovered I had preached on monastery property. This high servant of the Orthodox Greek Church is a distinguished man. At the end of our interview he kindly gave a monk as a guide to show us their holy places. There were shown to us old churches and miraculous ikons, but the monk, knowing who we were, cleverly said:

Believers Gnaw the Sacred Oak

"This ikon is considered to be miraculous." We saw also the holy oak, two hundred years old, growing on a holy mountain. The people used to bite the bark of this tree as a cure for toothache. The oak is now surrounded by a hedge, as the authorities of the monastery were afraid the tree would be completely eaten. The oak really suffered considerably from the bites of the people.

We had a good occasion to speak with the monks about Christ and Salvation.

In the evening again a meeting. The hall is more crowded than the day before; the corridor is filled with people standing; also in the street. We pray. Brother N. P. Mosherenok speaks. Suddenly he is interrupted. It appeared that five or ten people came who wished to break up the meeting. The devil was afraid of our success last evening, and had sent his adherents this evening. One man especially was declaring that he would not let this meeting pass quietly.

Puts the Peace Question to a Vote

I entreated him to be quiet, but nothing availed. I took the utmost step of asking the whole assembly to ask the man to be quiet. Anger shook his body. I asked all the people who wished to quiet the man and to listen to raise their hands. So many hands were lifted that the ruffian became ashamed and with his companions disappeared at the back of the room.

But it was still difficult to speak; I had to divide my attention between the subject and maintaining order in the assembly. Nevertheless the Lord helped us wonderfully to pass through these difficulties. I finished my sermon by a bold, inspired appeal and a prayer, even the rioters being hushed.

These rioters were adherents of "strict conformity," members of the group which was called under the old Csarist regime in Russia "the Black Hundred." As it appeared later, they had decided to smash things and to beat me, with Brother N. P. M. also. They waited until the end of the meeting. One sister knew of it, and ran away, because she did not want to be present at the fight. Later we laughed at the sort of compassion she had shown, and she laughed also.

Far-Reaching Effect of the Word

But everything finished quite peacefully, in perfect harmony. God's victory was evident. At once, and later, on the way back, people asked us to come again. The influence of the sowing of God's Word was so great that not only in the town, but also far out in the country places, were the people stirred, as we have perceived from letters received. The market time was very fortunately chosen, people told us,

CHILDREN OF RUSSIAN PEASANTS

and they said: "You moved us strongly. We need this. Come back."

Friday. From Petchory we went to the railway station, walking several kilometers. We had to sit in a dirty inn five hours, among drunken and doubtful characters. We tried to speak against drunkenness. Everybody looked on us as "birds coming from another planet." At evening time we went by train to another place. It was necessary for us to travel in little Esthonia the whole night, and the next morning to make a change and go on in a dreadful little car of the small railway line. It was cold on the floor and hot about our heads. Here we both caught such bad colds that we are suffering from them even yet. But, glory be to God, we proceeded according to our route and plans, doing the work of the Lord. Through bogs and forests we finally reached the little town of Mustve.

Many Large Russian Settlements

Saturday. This place is situated on the great Russian Lake, Tchudsky. Here there are only Russian fishermen, Orthodox. All along the lake there are large Russian settlements. For a long time I had cherished the idea of coming here. Now I am on the spot, but fatigued by a long night's journey in the uncomfortable car. We were glad to come to our hospitable brother, the Esthonian Baptist Preacher Annert.

It is a very large village, of several thousand inhabitants, with drunkenness just as bad as in Petchory. This village alone consumes, according to official statistics, $30,000 worth of spirits annually. With the poverty prevailing in Esthonia this is an immense sum. Estimating 1000 drinking people, there is fully 60 liters of spirits consumed annually per person. You can see what a calamity this is. It is only typical of many Russian towns on the frontier of Esthonia. There is nothing of the kind in Finland.

In the evening we had at Mustve a Russian meeting. It was much easier here. Everything was arranged for us by an Esthonian sister, a Swedish Baptist, E. Bertelson, and Brother Annert. The Russian meeting was a large one. My cold was a hindrance to me, but I could speak God's Word and sing. The meeting was in complete order, and God's presence was manifested.

Travels by Night on Foot

At once after this meeting, during the night, we walked to the nearest large Russian village, Raiakula (or Raiusha). After the long walk we appreciated the "oasis" provided for us, being comfortably lodged for the night through the solicitation of Esthonian believers.

Sunday. We had a big Russian meeting in the morning. People listened to the Word of God with attention. Immediately after the meeting, a children's meeting took place. Then dinner in haste, and we had to start on foot several kilometers to the next large Esthonian village, Kasepaa.

Sang Hymns to Music by the Band

Here we found a crowd of Esthonians gathered in a big hall. We sang very good Lutheran hymns with a little band. The Word of God was spoken very freely, the Lord being present with His blessings. Sister E Bertleson made an excellent translation of my sermon into Esthonian. A glad short repast with the brethren, and then back again to Raiusha for a fourth meeting in the evening. We returned with a horse and sleigh. The sandy roads were difficult to drive over, and so we went out on the ice of Lake Tchudsky. The ice cracked under us, but the brave driver did not stop to ask us how we felt about it, and brought us safe to Raiusha.

Here a crowd was already waiting for us in the street. The meeting opened at once, with the hall so crowded that the air was heavy and the petroleum lamps could scarcely burn. People stood in the passages, most of them Russian peasants, but the village intelligencia, teachers, etc., were also there. We arranged a little band and sang much. We were all in excellent spirits, in spite of our exhaustion. When we finished our meeting, many thanked us and prayed that we would return. This is just such a rough people as in Petchory, but Sister E. Bertelson has taught them for the past year, to be quiet during the meetings. At any rate, Russians are fond of singing, and here the young people walk the streets until 11 or 12 o'clock, and often they sing not their bad songs, but Evangelical hymns. One hymn we sang made a deep impression, "Jesus do not pass me."

The People Sit in Great Darkness

It is necessary to send here some Russian workers. The field is wide. We had to refrain from visiting other large Russian villages; it was not physically possible to do it now. The people everywhere are in complete darkness. There are, of course, Orthodox Churches, but they are powerless. Several times during the year does a clergyman come to their homes, with a religious procession, with ikons and holy water. In almost every home the people give the priest spirits. It happens very often that the priest, being sober at the beginning of the procession, is already drunk at the end. But "service" is nevertheless going on. Every peasant, therefore, wishing to have a sober priest, insists that he must begin the procession from his part of the village.

(Continued in the next number.)

It was Simeon Calhoun who once said: "If the church of Christ was what she ought to be, twenty years would not pass away until the story of the cross would be uttered in the ears of every living man."—*Selected.*

MISSIONARY WORK IN ROUMANIA

Siret, Roumania, March 28, 1927.

MY DEAR FRIEND:

That all things work together for good to them that love God is our daily happy experience. So many wicked agencies are at work that we often ask, "What's next?" However, we have received some encouragements.

Recently one of our native workers was called to the townhall by the Police Department. He was told that we must stop our propaganda. Yesterday we were told that a circular letter had been sent from the Minister of the Interior in Bucharest, stating that all services with the exception of those of the Baptist and Adventists would have to be closed. This decree would involve our work and that of dozens of others which are not recognized by the government. Yet we thank God that the authorities of this city are very courteous toward us, and we hope that we shall be permitted to continue the meetings every week as heretofore, with the exception of the Lord's Supper. They make a distinction between Worship and a preaching service. The breaking of bread involves worship, while the preaching of the Gospel is a mere meeting. Thus we conform to the law. For the foreigners there is a stricter rule. They are not allowed to preach officially. But if we do not step on the platform the preaching is only called teaching. We let the native workers step upon the platform and do the preaching, while we foreigners teach from the floor. Thus we are allowed to do all the teaching we desire.

While we were aroused by this new intervention from the authorities, the Lord gave us a promise, "Jehovah shall fight for you and ye shall hold your peace" *(Exod. 14:14)*. This literally took place, even though we were not conscious of it.

Seven brothers from our meeting left very early in the morning for a town about three hours' journey away. They were to attend the funeral of a brother. There are only seven believers in that town, and never before had they had a Christian funeral. We knew that undoubtedly the stir in the town would be great. We have since heard that the orthodox priest of that town offered to bury the believer free of charge, quite contrary to his custom. Some of his own people strenuously objected, saying they would join the "converted ones", since he made no charge for their funerals. Hearing of this, the priest knelt down in church, held up his hands and pleaded with the people not to "get converted." Since they could not think of burying a convert in the cemetery of the Orthodox Church, the town officials had to assign a place of burial. No better place than the side of the carrion pit was found (the place where they bury all the dead animals). But God had planned for a better place. When the grave was dug they came upon water, and thus the town had to select a better place, about which the town official remarked that he would not mind being buried there himself.

By this time most of the town knew of the prospective funeral, and the plea which had been made in the church by the priests had aroused the curiosity of the people, who decided to turn out and see what the funeral of a converted one was like. A native worker tells me there were about 2000 people out, including the officials of the town. The soldiers and local police were instructed to drive away the people so they should not hear the gospel. Because of this the procession had to find its way through the field instead of through the town. At the burying ground the public officials made no effort to hinder singing and speaking at the grave. The place was filled with a great mass of people, and it is rumored that the wife of an official has become a believer, and he made a lot of commotion in connection with the priests and the authorities, in order to make them believe that he tried to hinder the ceremony. This news compensated somewhat for the earlier disappointment.

The priests are our greatest hindrance. Last week they called a member of our meeting into the public school building and threatened to send her to jail if she allowed her six-year-old child to attend our Sunday School. When asked the reason for this action, they replied that this little girl tried to convert everybody in school. In religious instruction the priest often rebukes our Sunday School children for "knowing everything". Some of the boys have received beatings and are constantly persecuted.

Within the last few months thousands of gospels and tracts have gone out. We recently received a long awaited shipment of Ruthenian tracts which are so rare. Today we received a package of Bibles from the Bible Society in Bucharest, and a number of pamphlets which are translated from the English. These are writings by Dr. Torrey, George Muller, S. D. Gordon, and others. We dare not give them out for a while, but hope that soon we shall be able to establish

definite work in at least three county seats. For this very important move I should like to invite your earnest prayers.

Upon visiting a town recently, one of our workers was locked up for twenty-four hours. The place is very closely guarded, as it is near a monastery which does its abominable business. They have there a mummy which is said to be the body of St. John, about which they tell wonderful tales. One of our workers who has visited the mummy knows that it is made of wax. It is said that it cannot be lifted, and the worker says it is screwed tight to the floor. If curious pilgrims touch the mummy or lift the clothing, they are beaten with clubs. If the Gospel should come to that neighborhood the priests know that this hoax would be exposed, and therefore the officials of the town are paid to arrest any newcomer, especially one whom God has saved.

Several weeks ago we held a two weeks' Bible Course for native workers. I taught the great fundamentals of the faith, and am glad that God has already blessed these messages and brought about a better understanding among the brethren. Copies of these outlines are being asked for, and we are preparing them in German and Roumanian for a number of native workers. Messages on Millennial Dawnism and Adventism have been eagerly received. The Russelites are doing a zealous work amony these ignorant people.

We trust that you will remember these difficulties in earnest intercession.

Yours in the Lord's Service, FRED STETTLER.

THRILLING NEWS OF MISSIONARY WORK IN RUSSIA

The following is a letter written by Mr. K. M. of Russia to the brethren of The Light to the East Mission in Wernigerode, Germany, which contains some very interesting as well as thrilling information. This brother is supported by gifts received from the American-European Fellowship. We are delighted to pass on this interesting letter to our readers for their perusal, and trust it will stimulate many to more earnest intercession for the work of God in Russia as well as to a deeper interest in the work, and to a larger and more generous liberality.—*Editor.*

The delay in my answer to your letters has been for want of time. Only yesterday I returned home from a seven weeks' trip, and finding many letters to answer, I wrote until half-past three in the morning, and more today; so that your letter is now being answered.

Many thanks for your good Christmas letter. I have read it in several assemblies and also to some brethren. It made a mighty impression upon the hearers.

The Russians, being grateful for the work among their countrymen in Germany, feel more closely drawn to the Germans. Some of the hearers have friends and relatives among the emigrants, and exclamations are often heard, together with questions as to the likelihood of their return. Such letters bring much blessing and help to bind together the Russians and the Germans.

Hearty thanks is often expressed for Bible Concordances, and the recipients would thank the donors personally if they knew the names. The same is true of Bibles—the need of Bibles among the Russians and Germans is great.

Personally your letters were a great comfort and encouragement to me. We praise our Lord for His great grace in keeping you reconciled to His will after the loss of your beloved wife.

Russian brethren are rejoicing over your work in the school, and in the opportunity for preparation for service and for the study of the Bible that is being enjoyed by the students. I am asked, "How soon will the result of this training be manifest among us?"

I also received ten Russian Bibles from America, through your influence. We are in great need of Bibles, for many peasants cannot afford to buy them. The Bibles are given to those who are seeking salvation, and we pray for guidance that they may be given to the right people.

A few words concerning my journey. One forgets grievances after the experiences I had to see. Some souls were converted to the Lord and found peace. I worked among both Russians and Germans, both groups longing for salvation. I visited many places and everywhere conversions took place, some rather miraculous. Everywhere was a great longing for spiritual peace. The meetings were overcrowded. In L. a big awakening took place and 56 were converted and baptized. A woman from a nearby place, which assisted in the meeting, was also converted. She comes from a place where the conditions for meetings are very unfavorable, and services scarcely attended, and very seldom held. I held five services there, and the grace of the Lord was upon us, and one of the wealthiest peasants was converted. The meeting place was crowded.

The evening before the last gathering we were kneeling in prayer, especially in behalf of two souls who could not pray. Suddenly a voice was heard from the entrance—that of the husband and father of two in the meeting, "Regine, will you come home? If you do not you shall receive a good thrashing." This stimulated a real prayer on the part of the daughter, and she prayed until she received peace. The father continued to call and insult them, and then the mother started to pray aloud.

Midnight came, and mother and daughter, being afraid to return home, spent the night with friends. In the morning a message came from the husband, expressing repentance for his rudeness, and requesting them to come home. He said he had been unable to sleep during the night, and confessed his improper behaviour.

The Lord blessed our visits in the homes of the people, where no meetings were held. A believer was found there and a hall for meetings hired. Upon entering, I found it overcrowded. Having no acquaintances there I had to lead the meeting. After the singing of songs and the preaching of the Word the owner of the hall was saved, and about thirty altogether came to the Lord. This provoked persecution against me, but the believers, rejoicing like children, begged the others to be quiet. I asked the owner's sister if she would like to be saved, and she said, "No, not yet."

From there I went to another Russian village, and had scarcely left when that woman became ill and every hope of her recovery was given up. The believers gathered for prayer, and she recovered and turned to the Lord, and the brethren testified afterwards that she was healed in answer to prayer.

As we arrived at another Russian village, where an evening meeting had been announced we found the big hall overcrowded. Many Germans from the vicinity were present. Twenty-one Russians and seven Germans were converted. In the audience were two atheists who came to make trouble, but upon hearing the prayers and entreaties for salvation, they went away without carrying out their plans.

We also visited three German villages, and everywhere souls came to the Lord. An old man, about seventy-two years of age, came to me early one morning and asked me to pray for him. He obtained peace.

In response to an invitation we went to a Bolshevist settlement where people worked together, but no one believed or prayed. It is impossible to imagine the poverty of those people. They are living in huts dug out of the soil, with no chairs or beds and no bedding. In one of those small huts with a father, mother and child we saw four swine and two dogs. In another hut there were six children, and nothing to lie on but a bench made of bricks. At night the bricks were covered with straw. People covered themselves with rags. By God's grace six souls in that place were saved.

In another Russian village I was granted God's grace under difficulties. In one evening twenty came, and an old man about seventy-four years of age arose, and with tears begged me to show him the way to Heaven. We read the story of the Good Shepherd in John 10. He came and bowed before the Bible, kissing it, then crossed himself, saying, "Farewell Orthodoxy, I am determined for the rest of my life to serve the Lord." Then he knelt and prayed aloud. This made a mighty impression on the workers and all burst into tears.

Other places which I visited were crowded and it was difficult to satisfy the needs of all.

I was engaged to visit a German Colony, where a few years ago two Germans were baptized, and some Russians have joined them. I spoke alternately in Russian and German. In two meetings thirty or more came to the faith. Receiving a telegram, it was necessary for me to leave, but two German brothers came to carry on the meetings.

The workers are few, and the great poverty makes it impossible for more workers to be supported.

I ask you, dear brethren in Christ, to remember me when praying before the throne of our Lord, that He may help me in maintaining my work; for the enemies are many. The words of Jesus in Matthew 24:11 are true, and although I am deficient in knowledge and wisdom, I still rejoice in being able to serve my Saviour.

I have just learned that through a Bible sent at my request from America, a seeking soul has come into the faith, and through him six others. I received 15 Bibles from America, but not having time to distribute them myself, I asked some brethren to help. The joy is great, and the acknowledgments will soon go to the donors. This will take time, however, as some who received the Bibles are living in remote places.

Yours in Christ,
K. M.

JEWISH DEPARTMENT

A HEBREW CHRISTIAN EVANGELIST WRITES FROM RUSSIA

March 5, 1927.

Beloved Brother in the Lord Jesus Christ,
Mr. Henry Hellyer:

The grace of our Lord be with you, Amen.

I desire to let you know in this letter how the Lord in a wonderful way has shown His grace to me. He has granted the necessary strength in the last few months to enable me to be a living witness of how good the Lord is in being with me in my bodily weakness, strengthening me so that I can serve Him in word as well as in deed. To Him alone be all the praise!

Upon my return missionary journey from the Crimea, where I spent approximately a month or so, I visited, together with brothers —— and —— the brethren in Odessa and German colonists in the vicinity of Odessa. We spent about a week there, holding three meetings a day, in which the blessing of God was quite manifest. People came from all the surrounding villages and colonies—Germans, Russians and a number of Jews attended the meetings, and brethren also from quite a distance: for example, from Siberia, Caucasus, Volhynia and Ekaterinoslav attended these special meetings. Many expressed themselves as having received joy and peace in their hearts.

From Odessa the brethren and I journeyed to K. In a separate report you will learn of the joint meeting of leading Hebrew Christian brethren who came to K. for the purpose of organizing a "Corporate Testimony for the Lord Jesus."

While I was in K. an earnest petition came from Russian Brethren to visit the town of R. in the vicinity of K. I lived in this town from my childhood days up to the time when the Lord found me and saved me. I am never able to decline an invitation to come to a place when I know there will be an opportunity to bear testimony to the Lord and His love to thirsty souls, or when there is an opportunity to bring more light to those that call themselves believers. I know that this is the Lord's work and I am His instrument.

While visiting this native town of mine I went in on the Sabbath Day into the synagogue. After the prayers were finished many of my Jewish brethren and acquaintances came up to me and requested me to say a word. I had the blessed privilege of speaking to them about the Lord and of giving my testimony to my Jewish brethren concerning the Messiah of the Law and the Prophets. It is quite apparent that there are many simple souls among our Jewish brethren who fear to oppose the Word of God, while there are also others that are similar to the ancient Pharisees who have no fear to twist the straight and narrow way of God. But I believe that the Lord is the triumphant King. It is written in the Word of God: "Messiah shall reign until all His enemies will become subject under His feet" *(1 Cor. 15:25)*. But "blessed are those who hunger and thirst after the Truth. They shall be filled".

I also had the privilege of visiting in the neighborhood of this town a number of Russian congregations. There is a dire need everywhere to bring more light among the believers in order that the searchers after the Truth of God might be built up. "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed" *(Heb. 12:12, 13)*. And so, by the grace of God, I remained in this vicinity for about two weeks.

Upon my return to K. I remained for a period of about two months. Our meeting in K. is attended not only by Jews, but by a large number of Russians as well. There has been observed recently from among Jews as well as from among Russians, earnest searchers for the truth of God. Seeing what the Lord is doing in K. I find it most difficult to pull myself away from there. Many brothers and sisters and regular attendants at the meetings in K. have expressed a great longing for me to remain there, but I am always drawn by the Spirit of God as with a magnet, to preach the Gospel also in other places, and to proclaim the name of the Lord, and to call to repentance, out of darkness to His marvelous light those who are in earnest for the Truth of God. And so at the direct call of the Lord I went to V.

The Lord gave me the opportunity to visit the town of K., N., and V., as well as a number of German Colonies and Russian villages. In all those places where I visited, believing Germans and Russians, and also Jews, heartily thanked the Lord Who brought me to them, and we were all strengthened and comforted by the Word of God.

In the vicinity of V. I met my son, A., who, as you know, has been so gloriously saved. With heartfelt joy I am thankful to the Lord for the grace He showed my son to follow after Him. I also met with a number of believing Jewish brethren in V., and rejoiced with them in the fellowship of the Lord. I met also the following Jewish Christian Brethren, Jacob K., and David N., and Brother Jacob G. of N. and V. The brother, Jacob G., has a special gift of the Lord for preaching the Glad Tidings among our Jewish brethren.

In one of the Russian villages I met a Jewish family, and both the man and his wife are not far from the Kingdom. They have been greatly encouraged by my visit and are now diligently searching the Scriptures. It would be well to have the Jewish Scriptures placed in their hands if we had such. If possible, please send us such Scriptures as well as Russian Bible Concordances. Please do this, beloved brother, if at all possible.

The visit to V. lasted for a month. Then I was led of the Lord to visit the Jewish city of B. But on this occasion I was unable to remain longer than a couple days because of the urgent appeal from brother K. in K., to return there on an important matter. I was urged to promise our Jewish believing brothers and sisters that upon the first opportunity that the Lord would give me I would return to B. and remain there a longer time, the Lord willing.

In K. I met Jewish believing brethren from Odessa, from the Crimea, and from Ekaterinoslav, and also visiting Jewish Brethren from Moscow. We gave ourselves unitedly to prayer that our coming together might bring about a unity of the Spirit among Jewish Christians all over Russia. I firmly believe that the Lord received the earnest prayer of His children, and for the humble in Spirit He grants abundant grace. A beginning was made, thank God, to unite all Jewish believers. May the Lord bless our hearts and His work in us. For a whole week the Lord granted us a time of prayer and the study of His Word. At the close of this gathering the brethren left for their various homes.

Brother Sh. of Odessa, had it laid on his heart to visit a number of the places in the Crimea, together with other of our evangelists, where there are a goodly number of Jewish believers, for the purpose of uniting them into a Corporate Testimony for the Lord. Upon the urgent request of our brother S. I consented to go to Odessa and remain there for a while in the work of God until his return home. I accepted that invitation and the Lord granted me a blessed time of ministry there.

The brothers and sisters in Odessa send you their hearty greetings. With my best wishes and greetings to all the brethren in America.

Your co-labourer in the Gospel,
(Signed) L. S.

STORY OF MY WANDERINGS AND CONVERSION

When I left Czechoslovakia, my country, to travel out into the world, it was my aim to see the old world and its wonders. My conversion took place in Danzig. Six days after my arrival there with my colleague, we were taking an evening walk, and from afar I saw what appeared to be a large circus. I went in, curious to see what was going on. I was astonished to find that they permitted me to go in free of charge. Upon entering, I did not see what I expected. I noticed a large banner containing the words, "I am the Water of Life." A cross hung there. I wished to go away at once, but a spiritual force held me back and spoke to my heart that I should remain.

They began to sing beautiful songs, after which Mr. Krupka began to preach on the theme, "The Secret of Conscience." From the preacher I learned that this was a tent Mission. I was greatly astonished when he spoke from the Old Testament, and could not imagine how it happened that a Christian Gentile should understand the Old Testament.

I was still more surprised at something else. As a youth of sixteen, when I attended school in my homeland, I feared that the Christian youths would strike me or pull my pais (the long curls at the side of the face, worn by Jewish Rabbis and orthodox Jews). I was surprised to find that in this place, where the cross hung, and where they knew that I was a Jew, they did not molest me. Undisturbed we sat together at peace, and someone gave me a song book. "I must look into this matter," I thought; "I must ask the minister how he came to believe in the Old Testament."

I had feared Christians, but the face of this preacher shone with love. I asked him, "May I speak with you?" "Come to me tomorrow morning," he replied. I went. I could not sleep the preceding night. "Shall I go, or not?" I debated. "I will go," I decided, "for I wish to know who Jesus is and why the Jews hate him."

I went to his home and we talked for hours. I was not at peace.

I could not understand why a Christian would eat without wearing his hat, and eat what was not permitted by the Jewish law. "Can he be more pious than my father—my father who kept the whole law?" I asked myself. "No, he cannot be," I assured myself. Later I began to read the New Testament, and I became acquainted with Jesus Christ in a personal way. The Word began to speak to my heart.

This was not to be compared with the religion of my father, for I had never found such great love in all Judaism. When I became personally acquainted with Jesus Christ, I determined in my heart that I would forget the old sinful world and begin to study the Holy Word. I planned to go to Germany to a Bible School, but God's will was that I should go to the Radost Bible School in Poland.

I thank God that He brought me here. May God pour out His Spirit upon this school and all of its workers. Amen!

M. S. Isa. 62:2.

"IS IT NOTHING TO YOU?"

By Adelaide Addison Pollard

"Is it nothing to you, all ye that pass by?" *(Lam. 1:12).*

"Is it nothing to you," Christian ministers, that millions of unregenerated Jews are settled in our great cities, within the hearing of the Gospel which Jesus Christ commanded you to preach to "every creature"?

"Is it nothing to you" that Israel is blinded only "in part"—that a "remnant according to the election of grace" must be saved "at this present time" and added to the body of Christ, where "there is neither Jew nor Greek", but "all are one in Christ Jesus"?

"Is it nothing to you," Christian Church members, that in the synagogues of our great cities thousands of Jewish men and women —some of them on the brink of the grave—listen, week after week, to the counsels of rabbis who are, themselves, in spiritual darkness as deep as that which surrounds those whom they are vainly seeking to guide?

"Is it nothing to you," Christian workers, that multitudes of uninstructed, unevangelised Jews despise and revile the name of Jesus Christ, and look upon Him, in their pitiful ignorance and unbelief, as a base and contemptible impostor?

"Is it nothing to you," Christian Bible students, that there are, in the colleges, hundreds of intelligent and talented young Jews whose thoughts and hopes and ambitions are fixed upon temporal success, power and position? "Is it nothing to you" that these immortal souls have little or no real knowledge of their Messiah as He is revealed in the Old and New Testament Scriptures?

"Is it nothing to you," Christian parents, that all over this self-seeking, money-mad, world-worshipping world—in its mansions and in its tenements—little Jewish children lay their heads upon their pillows, night after night, with no thought (unless it be an unholy one) of the Saviour whom your sheltered and enlightened darlings love and reverence? "Is it nothing to you" that these wandering lambs of Israel, with the dark, unseeing eyes, live, day by day, without the consciousness of the tender Shepherd's blessing, and die without a vision of His outstretched, welcoming arms?

"Is it nothing to you" Christians, saved by grace, that Jew and Gentile are "all under sin"—that "there is no difference" between them in this respect, in the eyes of God—and that "the wages of sin is death"? "Is it nothing to you" that the Gospel "is the power of God unto salvation to every one that believeth; **to the Jew first"**? "Is it nothing to you" that you have been "put in trust with" that Gospel?

"Is it nothing to you, all ye that pass by?"—*The Prophetic News.*

WHAT THE CHRISTIAN CHURCH OWES TO THE JEW

The Lord Jesus Christ—Who, as Son of man, was born of the Jewish virgin, Mary.

The Scriptures—For to the Jews were committed the oracles of God *(Rom. 3:2).*

The Apostolic Church—For the Apostles and all those upon whom the Holy Spirit was first poured out were Jews *(Acts 2).*

Paul—The Apostle to the Gentiles, "A Hebrew of the Hebrews" *(Phil. 3:5).*

Our Salvation—For "salvation is of the Jews" *(John 4:22).*

—*Selected.*

A STUDY IN PSYCHOLOGY

Radost near Warsaw, April 12, 1927.

Dear Brother Hottel:

I am sending you two pictures of a person of the same name but living in two different worlds. They both represent one who knows and loves the Lord. She often reminds me of "Holy Ann" and other saints of whom I have read, who were much in prayer.

The first picture, taken last September 24th, is that of a Christian girl, daughter of a village blacksmith, reared among the simplest of the simple, and a member of a church of which the pastor asks each one who joins the church to promise never to read any book but the Bible. Most of the believers who live in that section would excommunicate us if we were to live with them: we might forget ourselves and begin to whistle a hymn—then beware lest the deacons hear about it; we might be found reading a daily newspaper, or cracking a joke with a friend—then prepare for discipline! This girl was living in a very small world, but she knew and loved her Lord and she was looking forward to a house of many mansions, and she was desirous to know her one Book better.

Sept. 24, 1926

The second picture, taken a few days ago represents a girl of the same name, who lives in a much larger world than the world of seven months ago. I think that you will see by the breadth of her face that she has not suffered from lack of physical food here in Radost, but the thing which I desire you to notice especially is the brightness of the eye, and the more peaceful expression of the mouth; indicating that her world has enlarged and that she has come to know her Savior in a more satisfying way than before. She was a saint then, but now she is coming to be an intelligent saint. She was saved then, but now she is rejoicing in a salvation greater than she knew before.

It is one of the joys of working in a Bible school like this that we can see many of our young people opening up like beautiful buds changing to more beautiful blossoms. I love to see them growing in spirit; and as a teacher, I can't help enjoying the fact that their world is broadening even faster than their faces, and they are going out—not only to combat the forces of evil, but to work against the reactionary forces of ignorant bigotry and fanaticism in their own churches; for as you know, Christianity has often suffered at the hands of its friends.

April 11, 1927

Please pray for this and for many others that they may be mightily used of God. Sincerely,

Arthur B. Fowler.

What equipment do you need in order to be a missionary. J. Hudson Taylor answers the question. "A life yielded to God, a restful trust in Him to supply your needs, a willingness to take a lowly place, adaptability toward circumstances, steadfastness in discouragement, love for prayer and study of the Word, some experience and blessing in the Lord's work at home."—*Selected.*